

{ M. MOORE, PROPRIETOR.
{ VOL. XXXI. NO. 20.

several years, the minister of the church in Plymouth was a baptist, and cause of a Plymouth man finally required his dismission.

Blessed be that church in which there are no remains of popery: the poison which for a thousand years was in the heart of christianendom, and which another thousand years may not wholly purge away. Questionless *there is popery among protestants.* This sentiment—there must be conformity—the very essence of popery—may be the last that shall be eradicated. It has an *imaginary* seat, the pride of place, the seat of power, to help it to a place among all orders; and if it had the *chief* *arm* on its side, I know not whether any of the sects would refrain from acting the tragedy of Smithfield over again.

It has been thought that there can be no such sentiment among Congregationalists. Questionless their *principles* are opposed to it. But the *principles* are not the *principles*; they are the *principles*; feeling power, the *principle* right. They are "not all Israel that are of Israel." The people of Maryland and Rhode Island, say we of Massachusetts, know nothing about true toleration; that without it is a *theory*, and that is the *theory* of the *theory*. They say that Maryland, a colony of Catholics, should be the very first to proclaim liberty of conscience, and full toleration to all Christians, sects, and should prove faithful and true in the practice of it. They say our toleration is self-toleration: that we claim liberty of conscience for ourselves, and deny it to others. We claimed it when we fled to the Plymouth Rock, and we denied it when we drove out Roger Williams and the Quakers. Catholic Maryland never did this.

We are not even required to *hate* one another that we may be good christians. But among *christians themselves constituting a particular sect*—here it is that the old cloven foot of th

beast is often seen upon the neck of the common scientific believer. The Episcopalians and Presbyterians may answer for themselves; but for Congregationalists, I fear not to say that I have lived long enough to see *movements* *hostile* *in* *conformity* of a character altogether hostile to our avowed principles, and distressing to the churches and private Christians; at one time threatening non-communication because that

church would not compel the father to bring the child to baptism: at another time threatening and practising it because there was some fancied irregularity in the original organization of a church; at another time, because brethren cut off by one church were admitted into another by advice of council; at another time, I have seen it in *great capitals*, who

neighbor churches have been called upon to great divines to withhold communion because a church had chosen a pastor, who, though orthodox, had, in their opinion made some irregular step. "Live and let live," is Congregationalism. "Live as I live," is popery. A CONGREGATIONALIST.

President Polk.

There has been a change, and a great change, since the accession of the present Chief Magistrate. It is well known that the lady of the President is a member of the Presbyterian church, and it ought to be known that Mrs. Polk and the President have entered upon the duties of their high station, resolved to maintain a deportment consistent with such a profession. The undertaking is not one of easy achievement, and that th

for the tempt has been so successful, should be thankful; while christians, the la-
bour, ought to hold up the hands of the
public servants in this effort to honor
name of religion, in the eyes of a wicked
world.

Last Tuesday evening I called with several
friends at the President's. The evening
on which it was understood that Mr.
Mrs. Polk would be at home to those
she should call, and when we were introduced
some fifty or sixty were already assembled
standing in the reception room, surround-
ing the President and his lady, who with
grace and dignity received their guests and

were successively announced. What a striking contrast was this, with a Court reception at London or Paris! The President shook hands with each one and entered into familiar conversation, with great readiness; his

ner was marked with more gravity and perhaps severity, than I had expected. Gray short and slender, with hair turning gray brushed back from his forehead and temples and his expression of countenance is indicative of deliberate firmness. There was a certain solemnity about him which struck me as highly becoming a man on whom so many depend. Holding as he does this morning the power of peace or war in his own hands involving the happiness and perhaps the destiny of his country and the hopes of liberty

I have objections against alluding to marks made in social conversation on any occasion, but I know it will be pardoned as the motive is good and no harm can result. I took an opportunity while the President was disengaged, to say to him that the religious people of this country had observed with

satisfaction the respect which had been
by the President to religious institutions
his election. He said that he felt his ob-
ligations as a man as well as a magistrate, and
hoped never to forget them. I referred
expressions of pleasure to his observance
of the Sabbath and his attendance upon
the sanctuary of God. He replied, and I sh-

replied: "I feel the need of a Sabbath when Monday morning comes, I know the value of the Sabbath, if it were only for necessary rest to prepare for the labors of the week." As the conversation took a more decided religious course, he referred with emotion to his aged and pious mother still living, and his great struggles he mentioned from his boyhood.

And I pray that he may feel them deeply, and that the seed sown in the sowing and watered with the pious tears of a mother's love, may bear its fruit of salvation in the ripening years of the

dent of the United States. And there, a mother whose eye will read this, her son is not as likely to be present when the United States as James K. Polk was ten years old! Truly, the boys then in the heaven, and you are raising them in the earth, and you are giving them their course, they should go on in their keeping, or the world's place, in their keeping.

most christians are under a great mis-
do suppose that despondency is favorab-
piety. Happiness is one of the element
life. Hope and Joy are twin daughter
piety, and cannot without violence and in-
be separated from their parent. To re-

for is as much a duty as it is a privilege.

by the act of applying a compound.

